

The Adult Division in the Church School

BY
E. W. HALPENNY

BV
1550
.H2563
1922

The Adult Division in the Church School

BY

E. W. HALPENNY

ADULT DIVISION SUPERINTENDENT, INTERNATIONAL
SUNDAY SCHOOL COUNCIL OF RELIGIOUS
EDUCATION

LIBRARY OF

Westminster Theological Seminary

BV

1550

H2563

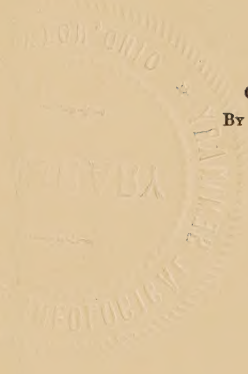
1922

2/193

PHILADELPHIA

THE WESTMINSTER PRESS

1922



Copyright, 1922,
By F. M. BRASELMAN

Printed in the U. S. A.

Dedication

**TO MY WIFE,
WHO AS SWEETHEART, WIFE, MOTHER, AND
HOME MAKER, IS, IN MY JUDG-
MENT, PERFECT**



Digitized by the Internet Archive
in 2026

Foreword

The Adult Division in the church school is as yet scarcely a reality. Beyond question it looms large in future prospect. The aim of this volume is to reduce the vision to familiar terms. The accepted classification sets the span of life in three groups: Children's, or Elementary, Division; Young People's, or Secondary, Division; and Adult Division. This classification throws all over twenty-four years of age into a hitherto unanalyzed mass, called the Adult Division. The recognition of this Adult group obligates an attempt to classify, grade, and arrange its personnel so that the best possible service may be rendered to each by all and by all to each.

Two ideas are followed herein: First, to present in full the scope and detail of the entire Division at its best; second, to render the principles involved so clear as to make them practical in application to the necessary limitations of the small school.

E. W. H.

Chicago, Illinois, July 1, 1922.

Contents

	PAGE
I. THE SCOPE AND ORGANIZATION OF THE ADULT DIVISION.....	9
II. THE ADULT BIBLE CLASS DEPARTMENT.....	16
III. THE ADULT BIBLE CLASS DEPARTMENT AT WORK...	23
IV. ADULT BIBLE CLASS ORGANIZATION.....	32
V. ORGANIZED CLASS ACTIVITIES.....	45
VI. THE ADULT HOME AND EXTENSION DEPARTMENT...	53
VII. THE ADULT TRAINING DEPARTMENT.....	63
VIII. PARENTS' PROBLEM CLASSES.....	72
IX. BACKING THE CHILDREN'S DIVISION.....	82
X. WORKING WITH THE YOUNG PEOPLE'S DIVISION....	91
XI. THE ADULT DIVISION IN HOME CONTACTS.....	99
XII. APPENDIX.....	106

CHAPTER I

The Scope and Organization of the Adult Division

The Adult Division is that part of the modern church school which includes all the religious education and service training of the adult members of the Church. The generally accepted age limits are from twenty-four years to life's limit. The Young People's Division includes all ages from twelve to twenty-four, and the Children's Division all ages from birth to twelve years. The characteristic of the Children's Division is "absorption." The keynote of the Young People's Division is "adjustment." The password of the Adult Division is "service."

I. SCOPE

The machinery of the Adult Division includes all organization necessary to the adequate promotion of religious education, service training, and opportunity for adequate expression in service, of the adults of the Church.

(a) The ideal aimed at is objective Bible study, and its expression in service, by the entire membership. Included in this ideal are:

1. A knowledge of God's will for the individual.
2. An acceptance of Jesus Christ as personal Saviour and Lord.

3. An efficiently trained Christian character.

4. The fulfilling of one's whole duty in Christian service.

(b) A program of coördinated adult instruction and expression includes:

1. Objective Bible study. Such study is not wholly self-centered, but calculated to relate ideals of daily living to the problems of life both in the home and the state.

2. Systematic instruction in evangelistic methods. This should take the form of personal activity wisely directed. This direction should include methods of approach and forms of spiritual assistance to be offered.

3. Leadership-training. This should undertake the training of every individual in some form of leadership to which he is naturally adapted, or for which he will equip himself through personal effort and training.

4. Assumption of responsibility for providing the best possible facilities within the church for the religious training of the children and young people.

5. Provision in coöperation with the leaders of the Children's and Young People's Divisions for adequate social life in the church.

6. Definite community service undertaken, based upon studies of the social teaching of Jesus: personal selection of definite community service, and actual practice in it. Such service should be adapted to the natural ability of the individual, and planned with a view to meeting a specified community demand or need.

7. Participation in personally selected missionary

enterprises of the denomination, stimulated by a study of the modern world and God's plan of world conquest.

II. GENERAL FORMS OF ACTIVITY

Following this lead naturally brings to the fore three definite phases of work:

(a) Bible study. This is the nourishing, growing process. Its aim is such study of the Bible that the lives of all may become more and more the embodiment of its teachings reflected in daily living.

(b) Service training. The call for definite training in the technique of the special forms of activity in which expression may choose to manifest itself. In this are included all forms of definite and regular church, church school, church community, and home efforts. Specific among these are stewardship, Church doctrine, Church history, missionary methods and policies, temperance principles, parent problems, home-making, citizenship duties, and others. Unless otherwise provided for, special training for the work of the teacher or officer in the church school may be included. This, however, should be done, or well started, in the training process under the Young People's Division.

(c) Ministry. The department of ministry is all-inclusive. It is the natural result of a vitalizing study of the Bible. The result sought in this ministry may be regarded as the first fruit of objective Bible study. "Give diligence to present thyself approved unto God" requires a channel of expression and this is the immediate point of contact. Into this department of ministry

come the unreached individual, the neglected group, the underprivileged, the shut out, the shut-in, the prevented by occupation at time of regular church and school sessions, and the home.

III. ORGANIZATION

The consideration of the Adult Division with this "scope" in mind at once suggests a working unity. Need for such a unity exists, whether it is recognized or not. Failure to recognize it leads to at least two difficulties, a shameful neglect on the one hand and a serious conflict or overlapping on the other. The best interests of the Church and community can be fully served only by such relation of part to part as shall increase the interest of each in the welfare of all. A balanced effort demands mutual sympathy and co-operation.

The introduction of any piece of machinery or organization should be determined by a recognition of its need and an adequate assurance that when introduced it shall help and not hinder. That the need for an organized Adult Division in the church school exists cannot be denied. Its different features and functions are evident. The question is whether the features are active or dormant, and if active whether they should be correlated. For the most part the Adult Division as such is unrecognized and its parts unrelated. Under these conditions it can neither function nor manifest its power. If the adulthood of the Church is to manifest itself by a united activity, there is no plan so simple

and forceful as that of a properly organized Adult Division of the school of the church.

The officers of an Adult Division should be, an executive head or superintendent, a division secretary, and possibly a treasurer, though this office may not be needed. This will depend on the policy of the school. In addition to these officers, there needs to be an Executive Committee, composed of the heads of such departments in the Adult Division as have recognized superintendents, and the chief officers of any other adult organizations, such as brotherhoods, clubs, guilds, aids, or standing civic committees. This committee in all cases should be responsible to the general superintendent, to the Board of Management of the school, the Committee on Religious Education, or other properly constituted authority of the church.

The duty of such a committee, being chiefly that of executive correlation does not necessitate the same detail tasks as fall upon the Executive Committee of an active department at work each Sunday in the school. There will not necessarily be regular Sunday obligations. Meetings of the Adult Division Executive Committee held from once a year to once a month would make it possible for such a committee to render valuable and efficient service.

There is no reason why the members of the Adult Division Executive Committee should not carry other responsibility as well. Thus the Adult Division superintendent may be at the same time the superintendent of the entire school, or he may be the superintendent of

the Adult Bible Class Department. He or she may be a class president, teacher, or other officer. The real purpose is to provide for an executive leadership in uniting the sympathy and correlating the activities of the various elements which constitute the Adult Division.

IV. THE SMALL SCHOOL

In many small schools any attempt to organize an Adult Division will be unthinkable. The foregoing should, however, serve to suggest to workers in such schools the different aspects of work for which provision may be made. A school may have but one Adult class, and do well to maintain even that and make it worth while. Such an Adult class should be organized, if it means business or expects to amount to anything. It may also have a Home Department of simplest form, in charge of one person who is at once Home Department superintendent, visitor, and secretary-treasurer. The question arises, Is there any relationship between this Adult class and the Home Department? There should be. The Home Department superintendent should be an officer, a member of the class. The aim of such a Home Department superintendent or officer should be to win all members into the organized class. The class should back the superintendent in every service renderable. The efforts of the class to recruit may discover Home Department members. The Home Department effort will certainly discover prospects for the class.

It may not be possible to think of any separate class

for special training in a small school. But there is no reason why, once in each year, once in eighteen months, or once in two years, there may not be introduced into the studies of the one organized class a special course on some specific theme such as "Personal Evangelism," "Home Problems," "Stewardship," "Missions," or the like. It might be wise to have the course of study decided upon by majority vote of the class. It is hard to conceive of any course so selected being beyond the practical interest, more or less directly, of every member of the class.

It is possible, then, for any small school which has an organized Adult class, a Home Department superintendent who may be the teacher, class president, or any member of the class, provision made for short-period special study courses, and a recognized plan of coöperation in gathering in new members, to be regarded as having an "Adult Division." If formal organization is desired, the Adult class president may hold such nominal office as Adult Division superintendent. Select two members, one to represent or direct the home and extension work, and one to represent or direct the special training courses. These two, with the Adult class president as Adult Division superintendent, would form the Adult Division Cabinet or Committee

CHAPTER II

The Adult Bible Class Department

There are many schools with two or more Adult Bible classes. In the majority of these schools these classes have no relation to each other beyond the fact that they are classes. In not a few cases an unfriendly spirit exists. Sometimes it is jealousy, sometimes unwholesome rivalry. The adults in many communities did not learn team play in youth and find it difficult to coöperate in mature years. For this limitation to manifest itself in class independence or selfishness is a tragedy. On the very surface it is a confession of weakness and it renders greatest usefulness a practical impossibility.

I. DEPARTMENT VALUES

Sometimes the several Adult classes are so located as to be out of contact. This is generally due to housing accommodation. Frequently some such classes are in contact while one or two may be set apart. Such scattered locations are often by choice and not of necessity, though for class work it is desirable. In any case location does not lessen the need for and the value of departmental organization.

Among the reasons for the organization of a Department of Adult Bible Classes are:

(a) The securing of the proper sympathy and feeling of unity. Think of a husband and wife who find themselves in different classes, men's and women's, such classes being in no way in touch and sometimes unfriendly. Even the occasional social event, where possible and arranged, does not secure the same result as the permanent association resulting from a unity made possible through department organization.

(b) Wholesome rivalry. The influence of one class upon another in keeping either from "resting on its oars" is a simple but subtle and powerful incentive. It is true that this may be overworked. Tactless leadership and selfishness may do harm. But this in no wise justifies abandoning the effort to introduce this element. Care must be taken to guard against unfairness.

A race for members between a men's class and women's class which does not take into account how many of the women are teaching in the school, some of them occupying men's places, may be unfair. If, however, the contest be to get the largest per cent of men or women who are Church members enrolled, the strife is fair. A periodic race for best average attendance in per cent of enrollment is fair. Various other temporary features will suggest themselves. Such contest features should not be in operation more than one third to one half of the time during a year.

(c) The devotional or worship feature of a departmental session program. For years pressure has been brought to separate the other divisions and depart-

ments for their advantage in properly adapted programs of worship. The need of the adult for this advantage is equally great. There are yet many places where, owing to limited building facilities, this is impossible. It is not in such places that Adult Bible Class Departments are suggested. In an increasing number of places with better, or special, housing accommodations, Adult Class Departments are possible.

In some situations the Adult classes have abandoned any attempt to conduct a worship period. Sometimes each class, as a class, conducts a brief introductory service of its own. One occasion for this has been the disintegration of the school as a visible unit where departmental, graded work is introduced. Such a plan makes from two to half a dozen pianos, pianists, chorus leaders, and soloists essential for as many Adult classes. One set would do in an assembly and greatly add to the power of a worship program. In a departmental effort the Adult Class Department is likely to occupy the church auditorium. Here the organ may be used and a variety of methods introduced to enliven the program, such as antiphonal singing and variation in responsive reading. Much variety also is possible in the nature of special features of worship—stories of hymns, hymn illustration, reading, and interpretation, illustrative lantern views, and the like.

The principal aim in the worship program of an Adult Class Department session should be worship. Training in and expression of worship are as much needed among

adults as among children. A very small percentage of adults are trained in the art of worship.

An atmosphere is essential. This must be produced. To secure it requires skill in leadership and coöperation by the audience. The hymns introduced should be purposeful and not of random suggestion. Any hymn worth using contains expression. Not to use it by making it an individual expression is to blaspheme or to falsify. To sing praise indifferently is a mockery. Hymns need to be translated, interpreted, applied. A wise director works diligently to awaken the "soul attention" in his audience. There is large room for cultivation in this one feature.

In the responsive reading or Scripture reading is another opportunity. What is the meaning? Where is the emphasis? Is the selection in accord with the theme and current of the remainder of the program? A mighty ministry here has to a great degree been overlooked.

(d) Unity of action, and power for service. The Adult Class Department is the visible part of the Adult Division. It is also, or should be, the strength of the entire school. Here are fathers and mothers, big brothers and sisters, aunts, uncles, and grandparents. In the very nature of the case, the Adult Class Department, by its adult authority holding the veto power and the finances, can speed or block, approve or reject, any move contemplated or desired by another department or division of the school. The interest of the school of the church is a unit. Without Adult class

unification there is no avenue of approach from outside. There is likewise no way out from within. To illustrate: A case of need exists. Some special services should be rendered. To whom will the minister or superintendent appeal? Which class president shall act? Suppose one of the classes makes a proposition that a definite work be undertaken. The service proposed concerns all. The others are likely to question the initiative, perhaps feel critical about it. The acting class may be accused of being disposed to exalt itself. Still worse, and this has been done, one class may try to "beat the other to it." How infinitely better that all such moves be through the department Executive Committee which equally represents all.

II. DEPARTMENT ORGANIZATION

The organization of an Adult Bible Class Department need not be cumbersome. The principle to be conserved and the advantage to be sought are representation and unity, not uniformity. An executive head, usually called the department superintendent, is necessary. The appointment of an assistant superintendent is optional, depending upon the size of the department or plans of operation. A secretary will be required. The necessity for a treasurer will depend upon the plan followed by the entire school or the special arrangement made for coöperation with the school. The Adult Bible Class Department should coöperate with the chief board of control,

the Adult Class Department erring on the generous side.

The superintendent and the secretary (and the treasurer if elected), together with the class presidents, or teachers if preferred, may constitute the Executive Committee or Cabinet of the Adult Bible Class Department. The function is administration. If the department is so situated as to enjoy worship periods, with the classes together, a chorister and pianist may be added.

Together with his general management duties, a general superintendent of the school or one of the general assistants may fill the post of Adult Bible Class Department superintendent. The office may be held by a class teacher or class president where the work of the department is purely executive. When the situation permits of a common worship or devotional period with the classes grouped, the responsibility will be greater.

III. THE SMALL SCHOOL

In a small school with only one class, if the class be an organized class, the Adult Class Department is thus organized. The president is all the superintendent needed. If there be two or more classes, a correlation is necessary for efficient coöperation. Any member of either class may be selected as superintendent. Such person may or may not be a teacher or class officer. This person, with the two or more class presidents, will form the administrative body. Usually in the smaller

schools the Adult Class Department is associated with one or more other departments for concert worship exercises.

It is easy to enlarge and detail the possibilities. The purpose, however, is to set forth the principles and leave the way open for expansion as need requires and opportunity dictates.

CHAPTER III

The Adult Bible Class Department at Work

There are three things to be avoided in Adult classes: inactivity, selfishness, and headstrong activity.

Action attracts. Interest in anything is retained so long as developments are promised. When the flames die down, the crowd disperses. Good teaching only in a class is not adequate. Indeed, such as are attracted by vital teaching will not remain inactive. They will start something.

Selfishness is always disappointing. None dislikes selfishness more than the selfish themselves. No matter what form selfishness assumes, the result is always bad—lack of spiritual growth and efficient service. It may be class jealousy, not willing to do or to let others do. It may be unwillingness to be bothered with anything that does not minister to their own pleasures. It may also be a bigotry, mistaken for loyalty, which prevents fellowship. Whatever it is matters little; the result is the same.

Occasionally a class or school becomes unbalanced. Some feature or fad attracts it and it "runs to seed" in one effort. While pleading, "This one thing we do," the members forget that this "ye ought to have done, and not to have left the other undone." Fad-following narrows the program of service in any class or depart-

ment. It invariably rolls upon others an unbalanced load, and hinders progress. It is wise to avoid all extremes and with thought and care develop an adequate program of expression.

Such a program must do two things: It must react fully upon those making the effort. It must also make a constructive contribution to the general progress of the Kingdom.

The most important forms of usefulness confronting the Adult classes as a whole, forming as they do the organized Adult Class Department of the Adult Division, may be enumerated as follows:

(a) Practical Bible study. The teaching which has generally prevailed throughout Bible classes has not been satisfactory. Much of it has scarcely been teaching at all. Too much has been disconnected discourses on abstract themes. Much has dwelt on facts of history without relating cause and effect. Constructive study, developed themes, or adequate discussion of great truths such as God, revelation, redemption, faith, prayer, the Holy Spirit, comprehensive studies of the life of Christ, or the life and work of Paul, have been lacking. A study recently made with a large and representative class gathered from all over the continent from churches big and little revealed an average of fifty per cent of the class confused, or entirely without any fundamental knowledge of faith, prayer, and the Holy Spirit.

The need for complete and systematic study of the Word is so great that it must be given first place in the

program for Adult classes. Such studying should be graded. It should offer optional courses. It should have variety. Definite and intensive courses on themes, doctrines, and character study, should be offered, as well as the more popular courses. There is also need for applied courses. Classes which desire to discuss the "questions of the day" have no need to abandon the Bible text as a basis. All the regular lessons have worth-while bearings on current life problems.

(b) Investment of influence. Nowhere else in the whole plan of church activity will such a consolidation of the strength of the church be found as normally gathers in the Adult Bible Class Department of the Adult Division. The people in these classes are the best of the adult membership of the church. The spirit and vision of this department will influence the entire school and church. If the spirit is progressive and generous, the whole school will catch it. If the spirit be selfish and nonprogressive, it will certainly be felt throughout the school. In other days selfish classes have prevented the proper grading of schools. They have robbed the children of needed space for graded worship and departmental effort. They have disputed with the school the right to use all their own offerings. In some cases they have entirely controlled the school.

The Adult Class Department because of its personnel must set the highest and best example possible and must lead in reorganized, improved methods for religious education. "Where men go, boys will follow."

(c) Program of worship. The value of a worship

service among adults has never yet been realized. It is not true that the church service takes this place and that there is no further need. There is great value in the public-worship program in the regular church service, but of necessity this service must be more formal. Often it is too much so. It is rarely used as a study in, or demonstration of, a program of worship.

There is much of deep interest and vital importance yet unfathomed in right conditions, proper spirit, adequate worship in hymn and prayer. Interpretation by expression in song and prayer and responsive reading is wanting. Many fail to realize any spiritual value from worship programs because they fail to make the truths expressed their own. The opportunity to help here is unlimited. The value of an appropriate worship exercise with a group of Adult classes in an organized Adult Bible Class Department is as great and as rich as is the study period.

It is the custom in many classes, when they are supposed to share in the general worship period of the school, to stay away, straggling in to the lesson period. In other cases, when individual classes have their own opening, it is slighted or merely perfunctory and very empty. This is due to the failure of leaders and classes to appreciate the need for real soul-reaching programs of spiritual nurture. There should be an organized effort to improve these conditions.

(d) School loyalty. As stated above, members of such classes as are to be found in an Adult Class Department are intimately related to the whole school popula-

tion in the homes of the church. It seems incredible that any class should fail to realize this contact. On Mother's Day in 1921, a member of an Adult class of men in a large school, was overheard to ask with irritation, "Why are we here with all these kids?" The whole school had entered the church auditorium for the exercises. The men's class was accustomed to have it all to itself. Fortunately the teacher of the class heard and was ready at once to set the complainant straight and prevent the spread of any bad impression.

The attitude of the Adult Bible Class Department to the rest of the school should be that of proud possession and tenderest and keenest interest. The only proper spirit for organized classes is to deposit with the superintendent and pastor this assurance, written or understood, "If you need anything from a little white chair to an extension to the building come to us."

If the school is small or in a one-room building, the whole tone of the school will be determined by the manifest loyalty of the Adult class or classes. If they are friendly or coöperative, the school will be strong. If they are not, the school will show the indifference and weakness.

(e) Interclass loyalty. The success of any class so far studied has depended mainly upon the ingenuity and leadership of from one to at most five persons. Such a class is fortunate. There seem to be classes in which not a single leader has been found. For a class or classes having a strong leadership to be indifferent to

other classes not so favored is, to say the least, unkind. There should be maintained a friendly interclass spirit. The strong should bear the infirmities of the weak. A strong class may lend leadership to another. Better still, it may seek and urge out into the open such latent leadership as the weaker class has. Coaching leaders may be lent temporarily.

The challenge of the weaker by the stronger to a friendly contest on some fair basis is a possible plan. Seek a contest that reckons on the percentage basis. By this means a class lacking in initiative may be aroused. Often good leaders are thus discovered. Sometimes among the new recruits leaders are also found.

(f) Class grading and graded instruction. Not much attention has been paid to any attempt at classification or grading in the Adult Class Department. There are, however, many reasons why attempt should be made to reach more nearly, by proper grouping, the dispositions and desires of the members of the Adult group. Not only do interests change from period to period of life, but during the Adult period there are three or more distinct changes in interest, due to the physical stages through which adults pass. Interest is God's index to the life. Other factors also enter into the determination of these tastes. Group interests are determined by age, position, education, stages of life, occupation, and relationships. Wisdom in arranging for Adult classes will seek natural groupings and aim to furnish the best material to meet the needs of the

respective groups. There is no hard and fast rule. Need, desire, and effort to satisfy, must control.

(g) A coöperative spirit. Where there is but one class, its relation to the school comes under this head. It all too frequently occurs that an organized Adult class makes trouble for the school. Where there is more than one class, if any coöperation is attempted such as must come through department organization, there will be many occasions for problems of adjustment as to relationship and coöperation. It is impossible to avoid these. It takes two to quarrel. In case of strife only one can claim the honor and the distinction of yielding. Anyone can contend and insist. It takes a large soul to yield. The late H. J. Heinz used to say, "Where no principle is involved, the wiser yields." This applies to all adjustments of the relation and coöperation of the Adult Class Department to the school and the church.

(h) The home and home life. The active supervision of the work reaching and influencing the homes seems to belong to the Home and Extension Department. The fact that many, if not most, of the heads of the homes are found in the organized classes makes it imperative that it be not overlooked here. In the presentation of the plan, task, and purpose of the whole school, or of the school as a whole, which should be kept before the adults, the influence and power of the home should be kept first. The place of parental influence and coöperation should be stressed. This can easily be done in the regular opportunities afforded for

calling the attention of the department to the school, as for instance, in planning for the school assemblies on such occasions as "Rally Day," "Parents' Day," "Children's Week," Easter, Christmas, and Thanksgiving services, and, again, in enlisting interest in Father and Son and Mother and Daughter banquets or weeks.

If the school is strong enough to attempt a class in parent problems, the appeal for it to the members of the Adult classes is a valuable opportunity. If there is but one class in the small school, the brief course on parent problems elsewhere recommended affords the desired chance to press this need.

(i) The church. In most cases, if not all, existing church organizations will manage all the affairs of the church. The organized Adult Class Department of the church school ought to furnish a force for such efforts as an "Every Member Canvass" and other efforts of that type. It is, moreover, to this "power" that the church should look for results in the special activities relating to the development of character and the extensive functioning of the Church as a dominating influence in the world. Under this head come such efforts as:

1. Coöperating with Child Welfare agencies.
2. Any community betterment program that is publicly approved.
3. More adequate educational features.
4. Support of sane legislation.
5. Community evangelism.

All such efforts build at once the home, the Church, the community, and the nation. The help of adults is always sought in promoting such efforts. Surely to no other place is it more appropriate to turn than to the Adult element in the church school.

CHAPTER IV

Adult Bible Class Organization

The arguments stated in chapter two in behalf of the Adult Bible Class Department, apply in spirit to the demand for and wisdom of class organization. An unorganized class of adults does not represent anything. It is rather a private ownership proposition on the part of the teacher. It sometimes bears the teacher's name and, when a class is not organized, it is quite appropriate and descriptive for the class to be so named. In an unorganized Adult class no one has any responsibility save the teacher. No move is made but that which the teacher makes. The teacher takes the offering, teaches the lesson, makes the record, and suggests what the class now and then might think about. An unorganized class is simply an assembled group of men or women, or both. It is helpless and impotent.

To organize a class is to transform it into an orderly company capable of, and ready for, self-government and initiative. To organize it transforms it into an influence representing the combined power of each and all. In an unorganized class no one is responsible either for starting anything or keeping it going. In an unorganized class for any member to propose any innovation makes him liable to the reproach of the others for exalting himself above them. In an organized class

any member has a distinct right to propose any new move for the consideration of the class or its executive. The motion or proposition is not that the thing be done but that it be considered. This gives all the same opportunity for expression of opinion before action.

I. DEFINITION

An organized class, therefore, is a group of adults in the Adult Class Department of the church school consolidated by such simple and necessary organization as is required to enable them to function adequately in such efforts as may be necessary or chosen to assist them in their program of work. Such program would have in its plan among several aims at least these:

(a) To afford mutual help in, and improvement by, objective Bible study.

(b) To assist all through expressional activities to make their lives ever increasingly the embodiment of the truth studied.

(c) To increase by every reasonable method the number of those who belong to the group and who are enjoying the realization of the same objective.

(d) To make the class so efficient that it may in fullest measure, through coöperation with other similar classes, render every possible service in the promotion of the welfare of the local church and the community.

“Service” and “others” are good words to express the spirit of the Adult organized class movement.

II. ADVANTAGES OF ORGANIZATION

The idea of class organization has long since passed the stage of experiment. Hesitation or doubt regarding its advantages is expressed only by such as have not observed, or who are instinctively opposed to progress, or any move that might entail work. Among the advantages which have long since been demonstrated as the outcome of all *bona fide* class organization are:

(a) The transformation of the class group from an inactive, disconnected accumulation of factors, privately ruled by the teacher, into a related force representing the combined strength of the full power of each member—a stock company in which the members share mutually in the management and direction of the class activities.

(b) An increase in class spirit. Where nothing is invested and no responsibility is shared, it is difficult to maintain an interest. The organized class becomes “our class.” In an unorganized class where everything depends upon the teacher, the removal of the teacher by death or other circumstances works a real hardship to the class and in many cases has caused the class to disband. In an organized class the removal or change of teacher has a minimum effect, since the class is a corporate body in full control of its existence and work. In such an event the organized class assists in securing the teacher, indeed, may have acted in advance so as not to permit any lapse or break in time. To think of an unorganized class of adults impotently awaiting the

securing of another teacher for them can but provoke a smile. While much, very much, depends upon the teacher, the permanency of the class should not rest upon his personality and work.

(c) An outlet for much latent and undiscovered ability. The attempt to plan something will bring suggestions from unexpected sources. The frequent change of officers often brings to light a hitherto quite undiscovered "gem." A man was once won to an organized class by the incentive of organization. He was within a year made president of the class. As rapidly as the succession could well follow, he was elected superintendent of the local Sunday school and president of the City Federation of Adult Classes. Next he was placed on the Executive Committee of the State Sunday School Association and finally made state representative on the Executive Committee of the International Sunday School Association.

The weakness of one is supplemented by the strength of another, and thus the strength of the class becomes the united strength of the best talent of all its members. The class becomes a force at work, not merely a field for work.

(d) Increase in adherents or members. It may not be fair to say that no unorganized class ever increased in its membership, but it is true that the history of Adult class growth and development has changed since organization became popular. Marked development is almost invariably found in organized classes.

(e) Promotion of activities. A dozen draft horses in

a stable yard represent power, but it is latent. Harnessed, hitched, and pulling together, they are a tremendous force.

III. ESSENTIALS TO SUCCESS

Where there is power there is always danger. The dangers that lurk near the scene of class organization are not few. To be warned is to be armed. There are certain principles which experience has dictated as essentials to success and as safeguards against dangers. Among such the following are outstanding:

(a) An organized class should recognize the supreme authority of the school and church of which it is a part. If problems arise, take the larger part of generosity. The principles of heaping coals of fire still lives. For any class to regard itself as separate or independent of the school is to set a pernicious example and to render itself wholly incapable of service.

(b) The class should magnify Bible study. The precious, pitifully short, lesson period is the only Bible contact the majority of the members of the average class ever get. There are few, if any, lessons in a regular course that do not bear upon and bring light and life to some current topic of the day. Herein has been the great weakness of modern Adult Bible class teaching. It has not made truth live in daily life.

(c) The church and school in turn should recognize in full confidence the autonomy of an organized class. Either the personnel of the class is worthless, or it must

be accorded reasonable liberty. Usually its members are the responsible adulthood of the church and can be fully trusted if fairly treated.

IV. A RECOGNIZED STANDARD

Early in the history of the movement for class organization, in order that a reasonable degree of uniformity might be obtained, it was deemed wise to create a minimum standard. All classes organizing were required to measure up to this standard before they could be recognized as "standard organized." The required standard of organization now includes the following items:

(a) Five different officers: A teacher; a president; a vice president; a secretary; and a treasurer.

(b) Four standing committees: 1. Membership; 2. Social; 3. Devotional; 4. Missionary. (It is not required that these committees be known by these particular names, but that the class have four committees which are responsible for these four phases of work.)

(c) Relationship. The class shall be definitely connected with some church school.

(d) Age—twenty-five years and upwards. (Where, in the judgment of any local school, conditions make it necessary, a minority of pupils under twenty-five and over eighteen may be included.)

V. HOW TO ORGANIZE

(a) Secure your denominational leaflets on class organization. Your first loyalty after that to your local

church and school is to your denominational Sunday-school board or society. Safeguarding this, draw helpful suggestions from all sources; aim at the best. Do not organize unless you mean business.

(b) Study leaflets on organization carefully, noting especially the standard of organization and any suggestive constitutions. These all help to define an organized class.

(c) Call a conference¹ of the pastor, the superintendents of the school and department, the teachers of adult classes, and the adult members of the school. Secure an experienced Adult class leader to address such a meeting on the "Advantages of Class Organization."

(d) When a class is composed of both men and women, it is sometimes wise to separate them at the time of organization and form two classes. Mixed classes, however, are often successful, and some leaders think that every school should have at least one mixed class. In a school having a large Adult Department, effort should be made to grade the department as to age and interest, that the greatest good may result through each member's enjoying facilities best adapted to his needs.

(e) The Charter Membership Plan has proved of value in the organization of classes. It includes the setting of a date for organization and emphasizes the fact that all who join the class before the close of the organization meeting will be known as "Charter Members." Sometimes it has been found helpful to have a supper in connection with this meeting. Have

a plan of organization ready to recommend. This plan should include suggestions as to constitution, procedure for the election of officers, and the choosing of a name and motto.

VI. SUGGESTIVE CONSTITUTION

Article I. Name

This class shall be known as.....
of the.....Church School of.....

Article II. Object

The object of the class shall be Bible study, soul-winning, Christian culture, mutual helpfulness, and the extension of Christ's Kingdom throughout the world.

Article III. Membership

Any man (or woman) twenty-five years of age or over may become a member by attending the class and signifying a desire to join. Any class may recognize honorary, active, and extension memberships.

Article IV. Officers

The officers shall be a teacher, a president, a vice president, a secretary, and a treasurer, who shall be selected annually by ballot, and shall hold office until the next annual meeting after the election or until their

successors are chosen. (Where the church policy provides for the election of the teacher, the church authority should be recognized.)

Article V. Committees

The following standing committees should be appointed: (1) Executive; (2) Membership; (3) Social; (4) Devotional; (5) Missionary; and such others as the work of the class demands. The Executive Committee or Cabinet shall be composed of the class officers, the chairmen of all standing committees, and the pastor and superintendent of the church school and Adult Department.

Article VI. Meetings

The class shall meet every Sunday for Bible study at ——— o'clock in connection with the church school. Business meetings shall be held at ——— o'clock the ——— day of each month (or quarter). Special meetings may be called at any time by the president, teacher, or Executive Committee of the class, by giving notice to the class the Sunday previous to the proposed meeting. One fourth of the enrolled membership shall constitute a quorum for the transaction of business.

Article VII. Duties of Officers and Committees

Section 1. The teacher shall have charge of the lesson period and shall be ex officio member of all committees. Officers and committees must consult with the teacher

and president on all class activities, and all committee appointments must have their approval.

Section 2. The president shall preside on Sunday and at all other meetings of the class and shall be the general executive officer. The president shall be chairman of the Executive Committee and ex officio member of all committees.

Section 3. In the absence of the president, the vice president shall perform the duties belonging to the president's office, and shall render such other assistance as may be required by the president.

Section 4. The secretary shall have charge of the records of the class, keep the minutes of all business meetings, and make all announcements. He shall make a record of the attendance of the members each Sunday and report same to the secretary of the church school, as required.

Section 5. The treasurer shall have charge of all the moneys and shall pay them out as directed by the class and in harmony with the rules of the school. He shall report to the class as often as required and also to the treasurer of the school each Sunday.

Section 6. The Executive Committee shall have general supervision of all the class activities. It shall devise ways and means for advancing the interest of the class and increasing its attendance.

Section 7. The Membership Committee shall direct the work of securing new members and looking up absentees. It should also promote extension membership through Home Department and extension classes.

Section 8. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. It shall also provide such socials and entertainments as the class may approve.

Section 9. The Devotional Committee shall be responsible for the development of the religious life of the class through worship in the class and in the home, through class prayer meetings, the organization of Secret Service Circles or Personal Workers' Leagues securing the presence of all members at the regular church services, and enlisting every member in the regular work of the school and the church.

Section 10. The Missionary Committee shall promote study courses in missions and stewardship, distribute missionary literature, coöperate with the school in securing enlistments for life service; it should also lead the class to participate in the missionary program of the Church and of approved interdenominational missionary activities.

Article VIII. Amendments and By-Laws

This Constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

It seems impracticable to suggest any by-laws because of the varied conditions in the different parts of the field. As the class work progresses, it will be found

necessary to enact rules concerning class management, benevolence, athletics, and so forth.

VII. CLASS NAMES AND MOTTOES

A class name will help to create a strong and healthy class spirit, and is valuable as a means of advertising the class and its work.

A motto is perhaps more important than a name. It will help to place and keep before the class a definite purpose. If often repeated, it will aid in producing in the class the spirit expressed in the motto.

Both the class name and motto should be carefully chosen by the class.

VIII. EMBLEM AND CERTIFICATE

The small red pin with the white center has been adopted by the International Sunday School Association as the emblem representing the Adult Bible Class movement. Its significance is: "There is no purity of life without sacrifice, and no cleansing from sin without the shedding of blood," Heb. 9 : 22. It is a means of introduction between members of various classes and also serves to advertise the Adult Bible Class work. It is a bond of fellowship between the Bible classes of the international field.

The Denominational or International Certificate represents a minimum standard of organization which experience has proved to be practical and efficient. It brings to the class the recognition of the denomination

and the International Sunday School Association. It connects the class with the world-wide Adult Bible Class movement and its conventions and institutes, and with the denominational leaders who provide literature and lesson helps. It makes no requirements of the class except that it maintain a working standard of organization.

To secure the certificate of recognition, organize your class according to the standard basis of organization in Section IV above, fill out the application blank, and follow the directions given in denominational, state, or international leaflets.

CHAPTER V

Organized Class Activities

“What shall an organized class do?” Let it be charitably concluded that the question is a perplexity growing out of the many things clamoring for attention rather than out of a need of suggestion. There is ground for perplexity in attempting to outline a program of activities for a class. It is unwise to bring to any class a “cut and dried” program. The choice of the program should grow out of existing conditions. “If you seek his monument look around,” is an inscription to a great architect on the wall of his greatest achievement. If you would find an adequate task for any class look around. What needs to be done? Is our equipment adequate? Are there cases of need in our community? Have all been reached who can be won? Whatever most needs to be done in the church and school community is a task of the organized class or classes.

The spirit of the modern Adult Bible Class movement is anything but self-centered. Records of history show class wreckages by the way. They were not classes with aim and purpose. It is possible to organize a class “because others are doing it,” or “to make a good appearance,” or “to get a certificate.” None of these reasons justify organization. The modern move-

ment of organized Adult classes means business for the King and the Kingdom, for the nation and the world.

Not as an attempt to prescribe, but by way of suggestion and to stimulate thought, the following outline of activities is suggested:

I. ACTIVITIES RELATED TO THE CLASS MEMBERSHIP

This refers to the work of ingathering, and is recognized in the "standard for organization." A Membership Committee is required. It is the task of this Membership Committee to devise methods and plans. But every member of a class should be enlisted. A Membership Committee should not make numbers supreme. A large enrollment and low percentage attendance is not a credit to any class. The outreach should not be limited. The purpose of reaching should be to influence and help permanently.

Some of the aids to ingathering are:

(a) All kinds of legitimate advertising. A billboard in front of the church or a private class board near the entrance to the place of meeting is good. Paid advertisements in local papers and lively reports or news items regarding class doings succeed. Class cards to be handed to strangers are appreciated. The use of dodgers in connection with special class or school features helps.

(b) A personal appeal. One form this appeal may take is a personal note. It means much to some and is impressive to any to receive such an invitation by mail.

Nothing is stronger than the hand to hand and face to face, "Come thou with us, and we will do thee good." To this more than all other methods combined is due the marvelous growth of Adult class work.

(c) "Extension" effort. A class may be very enthusiastic and yet be very selfish. This is not likely to be true of a class that does any extension work. Not infrequently groups are found who for good reasons cannot attend the class session. Such deserve sympathy. An extension class may reach such groups. This class is a sort of adjourned session of the regular class. It may meet at any other hour during Sunday or any week night. The relation of such a class is the same as its "foster" group, and should be included in all rights and privileges of the school.

(d) Removed members. A class should always keep in touch with members who have moved away. Do not let them disappear. Keep in correspondence until they are sought out by a new class in the new community. It helps greatly if this discovery is made at the suggestion of the secretary of the old class by correspondence with the new.

II. SOCIAL FEATURES

A Social Committee is also required. "Social" here does not refer merely to social gatherings. It means the effort to secure good fellowship and an at-home feeling for every class member. In this are included:

(a) General attention to strangers. No stranger

should slip in or out unnoticed. There are also some who are not strangers who are very dependent on a glad hand and a good word. Let them have it often. "We that are strong ought to bear the infirmities of the weak, and not to please ourselves."

(b) Visitation of the sick. Almost any lodge or club is scrupulously careful on this point. Why should any such extra-Church organization surpass an organized Bible class in this ministry?

(c) Counsel and aid for those of limited means. In every class there are those who need counsel. Do not wait for them to ask. Often a word of timely advice kindly given will avert calamity. The oppressor of the poor will refrain if he knows that he is confronting a class of men. Classes should render legal counsel to some who cannot get it alone. Members should stand by one another. "The world" will "love its own."

(d) Employment Bureaus. Dr. Graham Taylor emphatically denies the statement sometimes made that "anyone who wants work can find it." The chances for so doing are infinitely brighter with the matter in the hands of a wide-awake class. Such a class rarely if ever fails.

(e) Commendation of the Church. It is a good thing always to defend the Church. It is Christ's Church. He died on the cross to redeem it. Cultivate the habit of speaking to others regarding it. Meet the arguments of the slanderer and the indifferent. Why not talk of the Church and its interests sometimes instead of stocks, weather, crime, and other gossip?

(f) Class features. An annual banquet or picnic is good. Arrange debates, mock trials, and "stunts." Magnify the festive seasons such as Easter, Christmas, Thanksgiving, and other national or world-wide holidays. At such special occasions remember the less fortunate.

III. THE DEVOTIONAL LIFE

The scope of the word "devotional" as used here has been much misunderstood. In planning the work in the early days of class organization the matter was thoroughly discussed. Some were inclined to use "evangelistic" instead of devotional. This seemed too limited. Devotional was agreed upon and understood to apply comprehensively to the entire religious life and its development. Included in a service program under this head may be:

(a) The organization of "Secret Service groups." Such as are interested in personal evangelism may be invited. Such a group is strengthened by united prayer. Fellowship will stimulate members to personal effort. Exchange of experience and successes gives courage. The members of such a consecrated band may study methods. They will also keep the spirit of the class aglow.

(b) Group or neighborhood prayer meetings. There is no better way to develop the beginner in the Christian life than by this means. Prayer, testimony, and the free fellowship of other warm hearts will bring growth. Such group gatherings will reach many unreached.

These meetings are usually in homes. Often the home of a shut-in affords a good reason for holding such meetings.

(c) Evangelistic activities. This refers to open, organized effort. Where talent is available, open-air services may be held. Not all are adapted to this work but when possible such talent should be used. Evangelistic services may be conducted by class members in communities where the Church's influence is limited. Unchurched sections, both rural and urban, should be sought and served.

(d) The Sunday evening service. With the consent of the minister, a class may conduct this service with advantage. It is still good form to support definitely, by influence and attendance, the midweek prayer service of the Church.

IV. MISSIONARY EFFORT

This feature was not definitely mentioned at first. Later it was tacked on to the "devotional" work, making the third Department "Devotional and Missionary."

In 1921 it was decided that the missionary activity of any class at work was important enough to be treated separately. The work of the missionary program may be grouped under such phases as:

(a) Mission study. The study of missionary plans and policies is indispensable to any Church statesman. To study conditions and results is fascinating. Missionary biographies are more interesting than fiction.

An intelligent appreciation of God's plan for world conquest implies mission study.

(b) Stewardship and tithing. This committee has charge of the securing and distribution of missionary literature and should coöperate with the school and church in securing enlistments for service. It should also lead the class to participate in the missionary program of the Church and of approved interdenominational missionary activities.

(c) Missionary support. Through the proper channels of the denominational Board the class may, alone or in coöperation with another or other classes, undertake the support of a native, or a missionary, in a foreign country, or assume some definite home missionary task.

V. A BALANCED PROGRAM OF SERVICE

The following "standard" or program of service has been outlined to include the various phases of work and some of the specific forms of activity:

(a) In the class.

1. Increase class membership.
2. Maintain and operate a standard organization.
3. Win all members to the Christian life.

(b) In the local school.

1. Give loyal support to the Sunday school.
2. Provide facilities for the religious training of the children and young people.
3. Secure adequate provision for social life.

(c) In the local church.

1. Secure church attendance.
2. Provide trained workers for all departments of church work.
3. Assume some definite responsibility for boys and girls.

(d) In the home.

1. Promote systematic Bible study.
2. Seek to establish family worship.
3. Encourage good general reading and the study of parental responsibilities.

(e) In the community.

1. Assume some definite social service task.
2. Coöperate with other social service agencies.
3. Promote missionary effort.

CHAPTER VI

The Adult Home and Extension Department

A great and wholesome change has come to the Adult Division of the church school. In its efforts to find itself, increased emphasis is being placed upon the home. The ways of approach and the points of contact between the church school and the home are many. The problem of developing these approaches is important. To the solution of this question the Adult Division is addressing itself. Adequate conclusions have not been reached. The last word is far hence, but practical conclusions for present effort are here. Effort is being made to correlate the several interests involved, to enlarge the functions, and to develop a more vital approach to the whole task of religious education outside of the Church.

I. DEFINITION

The Home and Extension Department of the Adult Division of the church school is the "strong-right-arm outreach" feature of the school, extending beyond the assembled body represented by the Adult Bible Class Department, offering the privileges and benefits of religious education, systematic and directed Bible reading and study, and also incentives to serve to:

(a) Those who for any reason good and sufficient find it impossible or inconvenient to identify themselves

with the school in session. Hundreds of people who cannot control their time are engaged in regular tasks during the hour of the church-school session.

(b) Those who are not yet aware of the advantage afforded by the Bible study service and general religious education ministry of the church, and consequently, without reason, absent themselves.

(c) Parents, with a view to furnishing them special help in the taxing responsibilities entailed in rearing children.

(d) The home as a home, that it may be the center of religious instruction, worship, and inspiration.

(e) All young people and adults through special reading courses.

(f) Every unreached and reachable individual in the radius of the church community or beyond.

II. HISTORY

This feature of the church school originated in a plan of extension classes in remote neighborhoods, or communities, so far from the meeting place of the school as to render it difficult to attend. The second stage included the reaching of individuals in the same way and included those "shut in" or "shut out" by circumstances, though adjacent to the place of meeting. This became the dominant feature and has largely controlled the movement. The use of the scheme to reach and interest indifferent persons has more recently been added, and has proved of real value. During the past

fifteen years, the movement popularizing the organization of Adult Bible classes has restored the extension class idea. The latest development is the correlation of the organized classes in the Adult Class Department of the Adult Division with the Home and Extension Department by having each Adult class maintain an associate membership, with visitors in charge, as an extension of the class work. These visitors are to become connecting links between the classes and prospective or prevented members of such classes through the Home and Extension Department plan.

This same idea is finding expression in both the Children's and Young People's Divisions. Originally the name applied to this effort was simply "Home Department." In some sections near where the idea originated, the "Home Class Department" still prevails. Realizing the need for a more comprehensive title, upon recommendation of the Adult Division Committee of the International Sunday School Association, the Sunday School Council of Evangelical Denominations, in January, 1921, and the Executive Committee of the International Sunday School Association, in February of the same year, unanimously adopted the following: "Resolved, That the name 'Home and Extension Department' be substituted for the name 'Home Department' in the Adult Division."

III. RELATIONSHIP

The Home and Extension Department of the church school finds its logical setting as a department of the

Adult Division. In so far as the idea may be developed in the Children's and Young People's Divisions, either or both, a friendly and coöperative relationship with the Home and Extension Department will be found to be vital to the largest success. All the Home and Extension ministry of the church school should be headed up by this department as a clearing house and a center for conference, planning, and promotion.

IV. THE DEPARTMENT IN DETAIL

The Home and Extension Department of the Adult Division is really the first field of opportunity for the expressional life of the Adult Bible Class Department so much emphasized in Chapter II. It is in a special sense a department of ministry. This ministry seems to fall easily into four classes:

(a) Ministry to individuals. This was the second idea to enter the field of department ministry, but it soon became the dominant feature. The opportunity still remains. There are multitudes of isolated persons who are either temporarily or permanently prevented from regular attendance by illness, infirmity, or attendance upon the sick. Others are occupied in regular tasks which make it impossible to assemble. Such should not be neglected, especially such as consciously miss the contact or association.

As for those who have wrought and taught in the school for years, no extension ministry means: "When you could come, we were glad to have you; now that

you cannot come, you can remain alone. We care not." Testimonies are not wanting regarding the value of this feature known for years as the "Home Department." Several good books describing its work in detail are available.

(b) Ministry to home and parents. Placing this second is not in any way an attempt to indicate its relative importance. In point of fact, it is first and fundamental. He spoke wisely who said, "The home is God's first and holiest school"—"first," because deep and lasting impressions are made, nay established, long before the child reaches kindergarten in the public school or Beginners Department in the church school; "holiest," if it be holy at all, because, granting the presence of a reasonable measure of parental love and intelligence, there are no adequate substitutes.

"To the lack of parenthood and parental authority in the home are traceable many of the modern social perplexities," said the late Bishop Vincent. He was a prophet in this utterance. Henry van Dyke, in one of the chapters in his "Essays in Application," forcefully places the home as the corner stone when he says: "The causes which control the development of national character are threefold: domestic, political, and religious: the home, the State, and the Church.

"The home comes first because it is the seed-plot and nursery of virtue [*or the hotbed of vice**]. A noble nation of ignoble households is impossible. Our greatest

* The author.

peril to-day is in the decline of domestic morality, discipline, and piety."

Influences and organizations are not wanting which have a "better homes" plank in their platform, for instance, Rotary, Kiwanis, Mother's Congress and Parent-Teacher, Child Welfare, and other clubs and associations. Welcome aid from any source, but the primary responsibility for home-influencing and home-building can never be removed from the Church. There it belongs and if its problems are ever solved the Church will play a major part in the solution.

What ministry can the church school render the home? It can:

1. Maintain the stand that the best institution in our country to defeat destroying influences is the Christian home.

2. It can magnify the idea and ideal of "Home."

3. Through visitation by fit agents, it can help in the solution of problems which exist only through lack of knowledge.

4. It can guide in good and helpful reading.

5. It can create congenial circles among parents for mutual study and help. In fact, it can do whatever needs to be done.

(c) Ministry to groups. These "group" opportunities vary. They are to be found in old people's Homes, Homes for Incurables, and in hospitals. Organized groups of workers like policemen, firemen, and car men, afford opportunity, also groups like telephone girls,

domestic help, and all who are unavoidably occupied during the hour of meeting of the church school.

One method of reaching these is the extension class. Such a class is like any other regular, organized class, only it is held at another time than the Sunday-school hour. This may be early in the morning or in the evening. Or the class may meet on a week night or at midnight during the lunch time of a night gang. It will meet when it can, and it knows no rule. Such classes are sometimes sections of one of the regular church-school classes. Otherwise they are direct projections of the Adult Class Department.

Another group ministry is in taking cheer to those who are in Homes, by giving them "surprise concerts" by singing bands, often of young girls, by reading to them, by telling stories, or by doing anything that in any legitimate way fills a need and makes life more worth-while.

(d) Ministry of the "Great Commission." This includes all genuine and worth-while efforts to reach and win the multitudes of careless, neglectful, and neglected individuals to be found everywhere. Granted that many of them never can be reached, think of the rest. This ministry is effected through many forms of campaign: "Home Visitation," "Every Member Canvass," also special team organization of class or classes to work with or against each other in the effort. Perhaps the most complete of all is the "Four-Square Adult Bible Class Contest," launched in the autumn of 1920 by the International Sunday School Association. It is a con-

test with a program. The foursquare idea includes a simultaneous effort to increase enrollment, attendance, Bible-reading or study, also church attendance and affiliation. It has proved more productive of lasting results than has any other scheme. The goal of this ministry is to reach all and to make them aware of the advantage afforded by the Bible study service, and general educational program of the Church.

V. ORGANIZATION

In organization of the Home and Extension Department, again the trail is new. Let the greater concern be the principles involved and the task to be performed. The following outline is suggestive rather than final:

First, an executive head or superintendent is necessary. Ex officio members are the minister, the general superintendent of the school, and the superintendent of the Adult Division. Also necessary are a secretary-treasurer and assistant superintendents representing the various forms of work. First among these is the representative of the "ministry to individuals" or the regular "Home Department." There may also be representatives of the men's section of the Adult Bible Class Department and of the women's section. These representatives have direct responsibility for the extension activities of the classes. If special work in the development of home life is undertaken, it also must appear. Representatives from the Children's and Young People's Divisions may be included for fraternal

counsel, and from any other special organizations in the church that have been assigned or are undertaking similar home tasks.

VI. THE SMALL SCHOOL

The small school frequently has one Adult class. It may have two or three. If the latter, it will have a basis for an Adult Bible Class Department. In this case the department should assume responsibility for the promotion of any "extension" efforts. If only one Adult class exists, which or how many of the "ministry" features set forth in the Home and Extension Department described above are feasible in a given situation must be decided. Are there any whom we might add to our enrollment? Are there some shut-ins who need care? Can we exert an influence upon the home life of the community? It is probable that all these conditions of need exist.

One member of the one Adult class may be elected superintendent of Home and Extension work. This person shall direct all that is done. Efforts will not be large under such circumstances. This person may list and minister to the shut-ins or shut-outs. Such effort should be confined to those who are *bona fide* cases. Any others discovered should be visited personally by members of the class. If a definite community effort is desired on a larger scale, this may be done by an "each one bring one" effort or any other of the many schemes. Such effort will fulfill the ministry to indi-

viduals and the ministry of the "Great Commission."

Another member may have tact enough to do home visiting with a view to helping parents. It may be that one of the special study courses concerning the home is all that is needed. Any class so desiring can convey the ministry of cheer to needy persons. All this may be accomplished without any additional machinery beyond the appointing of the one Home and Extension Department superintendent who is already one of the class members or officers. The question to be considered is, What opportunity is there to be of help or to minister in one or more of the four ways described? If there is opportunity, how can the ministry best be accomplished? Any school recognizing evident needs among the adults of the community, and endeavoring to meet them, is measuring up, no matter how the work is done. It is the ministry, and not the machine, that counts.

CHAPTER VII

The Adult Training Department

The Adult Training Department of the church school is somewhat new. The word "training" in the church school has heretofore been used almost entirely with reference to the training of teachers and officers for the school. "Teacher-training" was for many years the all-inclusive term used. The application made of it here is different. The work of training leadership for the church school still goes on. It properly belongs in the Young People's Division. At least, it is in that age period that the work of training should be done. It may in the judgment of some be assigned to the Division of School Administration. Again, if those trained are over twenty-four years of age, they belong in adulthood (in church-school terms) and should be included here.

There is no disposition to exclude Sunday-school leadership-training from this setting except that, first, it belongs in earlier life and, second, the scope and program of training discussed in this chapter include not this alone or especially, but all and any kinds of training which adults might need or which are necessary to fit for service.

I. NEED

That there is need for training among adults will be readily admitted. Leadership is lamentably lacking. It is true that "practice makes perfect." It is likewise true that practice makes perfect in a wrong procedure as well as in a right procedure. Multitudes remain inactive all through their religious life because they feel incapable of any worth-while service. Much enjoyment and development is unrealized because of this limitation. Efficiency in any department of church work has been due to training applied, to native ability, or to courage to plunge in and learn to do by doing. Not a few have been so trained but at what painful cost in waste of effort and bad results!

There are few notable enterprises, if any, in life into which individuals are thrust for action with so meager a preparation as into the field of religious work. The Church has been too "other worldly" in some respects. It has not always seemed practical. This accounts for the indifference of certain groups of leading citizens to its existence. It also explains why and how certain other groups attend to the necessary matters of the church and fail to play any part in its religious program.

Successful performance in the varied forms of church expressional life is seriously hampered through insufficient training to insure intelligent procedure. All kinds of work need intelligent guidance. This includes a more or less complete training in the nature

and end of the task, the method of procedure, and the laws of method.

II. OPPORTUNITY

Forms of expressional activity are many. They involve preëminently a knowledge of human nature. "The proper study of mankind is man," says Pope. Patterson DuBois has paralleled this with "Man wastes nothing so much as man." Jesus, in addition to commanding that his followers "love one another," suggests in Matthew, ch. 25, man's duties to his fellow as the basis in the standards of judgment. Renderable service includes home-making, child nurture, church and school provision, community safeguards, civic ordinances, personal work, leadership of childhood and youth, secular school equipment, vocational guidance, week-day schools, daily vacation Bible schools, and so forth. There is really no limit to the opportunities for fruitful effort. But training is essential for efficiency in these. Everyone who can possibly engage in any service is in urgent need of doing so for the sake of the reflex value of the service in strength of character and efficiency.

III. RELATION

The place for such training seems to be in the Adult Division of the educational department of the church. It is customary to look upon the teaching work done here as of a purely spiritual nature. There is need of this. The serious fact is that so many are "ever learning and never ready." A new suggestion is finding

favor. It is termed "objective Bible study" and it implies definite, purposeful, specific study with a view to practice. The regular study of those who have followed the International Uniform Lessons for years past has been a detached, selected portion of Scripture which had in it a self-contained, special, spiritual truth. More recently the presence of the International Graded Lessons and the Group and Departmental Graded Lessons have relieved the Uniform Series of the responsibility of giving such intense care to the interests of the children. Thus freed, the Uniform Lessons have developed into a finer system of related studies for adults.

"Objective" courses are being selected and arranged with such subjects as "The Christian in Daily Life," "The Christian Ideal in Industry," "Christian Stewardship," "Hints on Child Training," "The Teachings of Jesus Concerning Social Relationships." The need for continued study for inspiration and growth in knowledge and richness of experience will ever remain.

The demand for definite practical, expressional or objective courses is on the increase. Some of these will follow new methods of study and investigation. They will vary in measures of application. Naturally they will be "term courses," some longer and some shorter. The place for them is in the Adult Division. They fall under the Department of Adult Training. This may be constituted by a small group or small groups pursuing special studies as tastes or demands require. In a

small one-room, one-Adult-class school, it may be provided for in a much simpler way by introducing into the one organized class occasional special studies.

While pursuing such special study courses, the members of the temporary special study class may retain their permanent membership in the regular organized Adult class. They are simply excused for special course studies. The introduction of such special study will in time tend to encourage the smaller class for intensive study rather than the larger class which now prevails.

IV. COURSES

The avenues of adventure which seek a place in a tabulated list of courses under this head are really more than anyone would be willing to reduce to writing. A sufficient number to illustrate the scope and trend of the department are here suggested.

(a) Stewardship and tithing. Two men in a Pullman recently conversed as they traveled. The one was a Christian worker and a tither, the other a Christian layman who had also tithed at one time. A discussion of household economy and schemes of financing led to the question of tithing. The Christian worker found the layman much perplexed regarding his duty as a tither. He had at one time had a definite income which was easily tithed. At present his situation was disturbed. A change of application of the principle of tithing was necessary. He eagerly discussed the matter at length and seemed relieved by the suggestions offered.

This is the condition of many. The question of tithing and the greater and broader principle of stewardship make a fruitful and needed course. The available texts or outlines may as yet be few, but as request for them increases the supply will be forthcoming.

(b) Missions. The study of missionary enterprise is another glorious field hitherto unexplored by the multitude. The history and policy of the Apostolic Church as given in the book of The Acts is the extent of their study. Since Church people give to missionary enterprises so generously, a real interest must exist.

In recent years the coöperative or interchurch effort in foreign fields is full of interest. A study of its cause, what impelled its introduction as a policy, is worth while. What are the conditions in different lands? What are the chief obstacles? What policies are found best? Where is "our Church" at work? What forces have we? What unreached assignment haunts our leaders? What is our "per capita giving" as a Church? Such studies would open many eyes.

Studies concerning what is being done in the homeland, conditions, needs, policies, results, and so forth, are also interesting. In each case, both at home and abroad, the relation of the missionary to good citizenship and improved commercial conditions challenges all who have any world vision.

(c) Adult psychology. Does such a suggestion need apology? Did God make man in his image? How is he made and what is he like? "The proper study of mankind is man." To "know thyself" is worth while,

but a great task. Dr. Frances G. Peabody once said "Man is educated when he is master of himself and of his tasks." Why do I do the things I do? What is my motive? How is it that my tastes and interests change? The more and the better an individual knows himself, the more sympathetic and generous he is in dealing with others.

Would it not make men and women better and saner Christians if they should study human life more? It is written of Jesus that "he. . . knew what was in man." Some people know others better than they (others) know themselves. Such a course should include a study of capacities, activities, and variations of the mind as it ripens and matures; the varying outlook at different ages; its importance in grouping adults. It should consider aspirations and incentives, love, marriage, home ideals, and social influences.

(d) Home life and parent problems. It may be honestly admitted that the whole idea of a Training Department in the Adult Division grew out of this suggestive study. First, "parent-training" was launched. Soon it became evident that the idea and the name were unpopular. Those having greatest need for training liked least to admit this by seeking it. All would much rather be in a group considering "problems" admittedly common to all. The need of emphasis on this point is so urgent that a separate chapter will be devoted to it.

(e) Sociology. Any thinking and reasoning person who reads the "daily" and some good magazines is in

a measure a student of sociology. In our day, when so much emphasis is placed on "applied Christianity," a working knowledge of "life in its contacts" is indispensable. Every Christian would be stronger and more useful if he understood even elementally the principles of democracy, the home, the community, social institutions, social conditions, crime, its causes and treatment.

(f) Evangelism. The reading of "The Religion of a Mature Mind" (Coe) has helped many to understand themselves. Many have reread "Individual Work for Individuals" and wondered. There are many books that treat of the process of approach to others. What is conversion? What is regeneration? Varieties of religious awakening in normal individual experiences, its psychology and place in the education process, deserve study. The winning of children, youth, and adults to decision is surely a "graded" study. Forms of evangelistic effort, organized and more free, also follow-up methods all find a place in such a study.

(g) Doctrine and Church polity. Is there a place for such? What do we believe? How would a study of "The Common Creed of Christians" (Merrill) affect a group? It may not be wise here to attempt specifying courses. It will suffice to ask what are the duties of deacons, elders, stewards, and so forth. An intelligent winning means stability. "Give diligence to present thyself approved unto God" was not intended for Sunday-school teachers only.

V. TEACHERS

The problem of teachers is ever present. So far as qualification is concerned, they are abundant. The problem is that of willingness. There are some who would more willingly teach other courses than the "regular lessons." This is partly due to the definiteness of such courses and the personal interest members of such a study class would have. The desire and delight in doing it will reward any honest attempt. Seek a capable person and use persuasion. If no teacher can be found, such a study class cannot be had.

CHAPTER VIII

Parents' Problem Classes

The Parents' Problem Class appears as one of the special training features in the chapter on the Adult Training Department. Its importance challenges special attention. The place which it occupies in the modern emphasis on home reestablishment justifies a separate treatment. It is one of the most promising ways in which the Adult Division of the Sunday school can make a fundamental contribution to the coming of the Kingdom.

"The home is God's first and holiest school." A Christian home is not surpassed by any other organization in its power to meet, and challenge, the world's opposition. It has a chance to win where all others fail.

I. THE OPPORTUNITY

To the home primarily belongs responsibility for the nurture of its childhood. It is a misfortune that the consciousness of this responsibility does not increase more rapidly. The responsibility of the home makers is absolute. The responsibility of the Church is one of opportunity, of necessity. The Church may not be guiltless of unconsciously encouraging the home in its

neglect. Efforts have been directed more in the past toward "doing it for" the home than toward helping the home to do its own work. The church school occupies a strategic position for the accomplishment of the moral and religious education of children who do not receive any attention in the home, since it is the regular organized agency of the Church for religious education and has the machinery for that purpose. It can also greatly supplement the work that is done in the home. Where both work together, the situation is ideal. Where either works alone, there is a disadvantage. In this case the home in its lone effort has the advantage.

The school, being the training and teaching effort of the Church, is responsible for raising the ideals of the home and helping parents to do their work. The public school does not reach adults and cannot do this work. Need for such training, and consciousness of it, comes only with adulthood. Any efforts other institutions may make are also largely without any dominant religious motive. These considerations seem to intensify the responsibility of the church school. The primary object of the school through this department is that of raising the ideals of the home and awakening parents to their responsibility in order that moral and religious training may be accomplished in the home. There should also result from this work a closer relationship and coöperation between the church school and the home, and an increased interest on the part of parents in community problems which affect childhood and youth.

II. THE NEED

Economic and social conditions in modern life make home life difficult. The family is by no means as self-dependent as it once was. The contacts and demands of social life in any community disturb family unity. Modern appliances and conveniences have robbed the growing youth of nearly all of his normal responsibilities of a generation ago. There are no "chores" to do.

The demands for money in this age, occasioned by opportunities for its use, are so persistent as to induce the self-respecting youth to be overambitious to earn the needed funds rather than to be always "asking." Far too few homes are able to supply adequate allowances for children. Those that can supply it too often do not assist in establishing ideals for spending it.

The lack of pressure for compact family life has further robbed the growing youth and maid of the home atmosphere. "Nurture by atmosphere" in "home ideals" is perfection. Home increasingly seems to be the place to stay when there is no other place to go. Hence the fundamentals of home-making which are "better felt than told" are too often lacking.

Void of this priceless idealism, young people meet outside. Indeed, they live outside. They have gone forth into the commercial world sadly immature. They meet. They become indispensable to each other, or think they do. They decide to marry. Lack of ideal is abundantly evidenced by the method adopted for

marriage in many instances. Young people do not want a home; they simply want a "roost." There is no place for "home" in their thinking. This is not all their fault. It is in part the result of conditions of which they are unconscious victims.

Into the lap of such a couple in time comes the fulfillment of the word, "The two shall become one flesh." The little "one flesh" lies, and cries, and what limitations are in evidence in parenthood! Doctors, mothers, grandmothers, or nurses assist in the adequate care of the little animal life. What will become of the mental and spiritual? The state in time will undertake the mental training, but not until the golden opportunity for first lessons has already passed. The church school may attempt religious training but not until the most golden opportunity of all is gone. There never has been, nor can there be, any such teacher in all the world as a mother, a real mother, nor any such opportunity as hers in the pre-kindergarten and pre-Beginners period.

III. THE PURPOSE

The purpose of a Parents' Problem class is:

(a) To develop appreciation of childhood. Fortunately, parenthood brings some kind of parent heart with it. It does not always bring adequate appreciation. "The largest duty and joy of life is, in high love, to enrich the world with other lives, and to make these other lives of greatest possible worth in the world." Whoever first uttered that ideal understood some of the

greatest things in life. With such an appreciation childhood is safe.

(b) To show that children are not live toys to be exploited or played with for selfish amusement or vanity, but terrible possibilities involving eternal issues. Frequently in public places, on trains, for instance, children are exhibited to the degree of weariness, and then punished for liking the process longer than does the parent or spectator. Sometimes practices and habits are encouraged and applauded because they are "cute." In later years they are considered forward or bold, and so repressed. Many a youth suffers a greater agony of self-consciousness in early teens because of too much "parading" in childhood.

(c) To induce parents to see that the right way is the best way and that the best way is always the easiest way. Not all know the best way even when they think they do. A father who had failed with his sons, after listening to a plea for improved home nurture methods, declared that it was all a failure. He had tried it and had not succeeded. Despite all that he could do they had gone wrong and were breaking his heart. He might have received more sympathy had he not added, "I just told them that if they did not do thus and so, they could not stay under my roof." His auditors understood why the failure had come but the father did not. He needed to learn the right way.

(d) To help parents appreciate the value of winning and holding as dear as life the child confidence. Real confidence on the part of children and parents is rare.

Parents are responsible largely through limited knowledge. Without this confidence the relationship is formal even with a good degree of affection. When it exists, the joy of fellowship of parent and child is inexpressible.

(e) Parents also need to realize the relation which exists between obedience and happy coöperation in the home and law-abiding citizenship. Only in the schoolroom does any other suggestion of authority enter the life. The absence of law observance in the home is reflected in the school as every teacher knows. This is what Van Dyke refers to when he calls the home "a seed plot of virtue." Success in securing home obedience depends upon self control plus firm gentleness, plus gentle firmness, plus a realization of the child's standpoint.

IV. ORGANIZATION

There is but little need to consider organization. If the need is recognized and felt, the rest is easy. Gather together such as desire this help, two or more, in an appointed place at a specified time and decide upon your text or course. Then do the best you can. If you are wide-awake, experience will be your best guide. It will facilitate efforts, however, if the following principles are observed.

(a) Do not try to start too large. After an effort to stimulate interest, gather such as are hungry for help. They may be excused from regular classes. They may

come from outside. It is even likely that teachers of classes may want substitutes provided for the brief term while they attend.

(b) Begin by spending two or three months on the study of the child under six. Follow this by a study of the period from six to eight or six to twelve, as may seem best under the circumstances. Continue by studies in youth, either general or more specific. Do not worry over numbers. One mother helped, one father aroused, is a victory.

(c) These classes do not need organization as they are more or less transitory. In a large school more than one class might be conducted at the same time, such as: (1) Class for parents of young children. (2) Class for parents of older children. (3) Class for fathers of adolescent boys. (4) Class for mothers of adolescent girls. These latter groups may meet together a part of the time. Somewhere a reputable and trusted physician should be introduced to impress fathers and mothers (separately) with the responsibility of instructing their girls and boys in self-knowledge and the origin of life.

(d) The problem of a teacher is difficult, but the number of efficient helpers is increasing. Available courses and good books are also multiplying. The world will never appreciate the ministry afforded its childhood by the army of "childless lovers of children." Many who are not parents are masterful leaders. To be a parent is both an advantage and a disadvantage in such an undertaking as teaching a Parents' Problem

Class. Recognizing all this, the best person in the majority of communities will be one who is now a parent but who for some time was engaged in public-school work. Such a person has the following advantages: (1) Parenthood. (2) Experience in teaching. (3) Experience in dealing with children *en masse* and professionally. (4) Some special study in child life in normal school or college.

(e) In cases where no teacher is available, a group of parents may form a reading circle, and with one as leader read together a selected text, discuss the points, and make suggestions or compare experiences.

A successful leader or teacher must exercise care to avoid dictating and must be willing to confess his own limitations and failures as a parent.

V. COURSES OF STUDY

The number of available courses to be used as guides in the study of parent problems is rapidly increasing. They are of four types (specific mention here is only to illustrate; to mention all would not be convenient):

(a) The textbooks specially written or arranged for this purpose, such as "Child Nature and Child Nurture," by E. P. St. John.

(b) The preparation of studies on outlines suggested by the International Lesson Committee, for instance, "The Christian Home," by William Wallace Faris, and "The Training of Children in the Christian Family," by Luther A. Weigle.

(c) "Homemade" courses. Two methods may be followed here. Select a more extensive text, such as "Child Study and Child Training," by Forbush, or "The Home God Meant," by Luccock. Out of the wealth of material in such a text choose a group of special topics and repair to the library for related material. The advantage of this method is that you can arrange for just what you or the group want.

(d) The arbitrary or topical method. A wealth of material for such a course will be found in "The American Home Series," edited by Norman E. Richardson, a series of over thirty pamphlets each devoted to a single subject. A capable teacher may wish to arrange a series of topical studies from a general review of books on the subject. The following list of ten once used will illustrate this method.

1. Characteristics, or How to Understand Our Children.

2. Training the Will: Dependent and Independent Goodness.

3. Good or Bad Habits; How? Why?

4. Punishment, Right and Wrong.

5. Home Discipline, the Foundation of Good Citizenship.

6. Deception, Lying and Stealing; Causes and Cures.

7. Sunday in the Home.

8. Religious Nurture; How Fathers and Mothers Ruin Their Children.

-
9. Best Stories and Reading Books for Children.
 10. Children and the Church.

In "Outlines of Child Study," William A. McKeever has in a unique way arranged one hundred and twelve programs with splendid references and suggestions. With such a book in hand any person capable of conducting a course can select, arrange, and prepare several.

CHAPTER IX

Backing the Children's Division

Somewhere far back it became the custom to leave the teacher of the "Infant Class" at her post. This was wise. As soon as an Infant Class group "swarmed" in those early days, its members became attached to a new teacher who remained their teacher until he or she succeeded in getting them all out of the Sunday school. The teacher of the Infant Class, later called the Primary, was the only one who had a chance to improve by accumulated experience. This our Primary teachers did, not, however, until the term "Primary" prevailed. First, they began restricting age limits until they found the Primary unit, "eight and under." Then, out of sympathy for their graduates, they reached out again to develop the Junior unit. Meanwhile the "mixture" problem which they had solved for the ages above eight began to appear in the ages below six. This came largely as a result of the influence of the Cradle Roll. They found solution for this in the Beginners Department, ages four and five.

To that splendid pioneer group of elementary leaders the Church owes, more than to any other, the development of the graded church school of the twentieth century. To this same group may be attributed leadership in the effort which brought about the graded les-

sons. As forerunner, too, of all our modern organized Community Training Classes or Schools of Methods, appears the Primary Teachers' Union, afterwards the Graded Teachers' Union.

The two incidents which follow are illuminating. A mission worker met a father in the juvenile court room. His boy was in trouble. The indignant father reproached the mission worker with this railing: "Look there! That's the result of your Sunday-school teaching." The Christian worker met him with: "It is not! It is the result of your smoking and swearing and of his grandfather's drunkenness. He has not been to Sunday school eight times in a year." Whereupon the father got angry and heatedly refused "to be talked to in that manner."

The other, somewhat similar though milder, case was that of a mother who reproached her child by saying, "What would your Sunday-school teacher say if she knew you did that?" Evidently the mother had no personal opinion or interest in the case.

These are extreme cases, but they suggest all too clearly the attitude of many adults toward the Children's Division and their interest in it. During the long fight of the elementary pioneers to secure separate time and space for their work, the adult refusal was based on a "delight in seeing the children." Now that the adults have lost them out of the visible school, it is time to hunt them up and inquire how they are faring and whether we can do anything to help. The Adult Division in backing the Children's Division

should keep in mind the following opportunities for service:

I. TRAINED LEADERSHIP

Many valuable helpers now in the Children's Division are drafted from the Young People's Division. The responsible leadership is largely adult. These fine young helpers will soon cross the line into adulthood. Training for this service is a perpetual process. No one may ever hope to "have . . . obtained" or be "already perfect." Some not capable are toiling on in the absence of the more efficient. There are three forms of leadership which the Adult Division might interest itself in developing:

(a) Teachers. Teachers are scarce. Granted the presence of an excellent "instructor" as superintendent in a department in the Children's Division, splendidly capable though she may be, there is great need of group leaders for personal touch, to secure and encourage expression, and to correct wrong impressions caught at long range. In many churches are young mothers, and others who are free to undertake such tasks. Even though their own children demand and exact much, the opportunity to foster many underprivileged children and furnish them the only religious heart touch they get, should offset any sacrifice demanded. They need to be young-spirited. In the Junior Department men are needed to father the fatherless, and worse than fatherless, boys. It is true a fine type of high-school boy makes a good Junior boy teacher, but

he cannot have the strength of the right kind of adult.

(b) Parents. In his book on "Discipline and the Derelict," in the chapter on "Youngest Sons and Only Children," T. A. Clark, Dean of Men in Illinois State University, shows how many parents, when it is almost if not quite too late, are awakened by a son's rude contact with the "world." Their hothouse-coddled laddie is found wanting. Teachers in day schools form varying estimates of the homes by studying the conduct of the children. It would greatly help many parents to see the result of their home life, as reflected in their children, through the impartial eyes of a school-teacher.

What responsibility has any person to go fifty-two times a year to Sunday school and teach children of parents who do not care enough to look in and say a word of appreciation? How can children be expected to develop, to express or incorporate anything, if the home atmosphere is not at least intelligently in touch with what is going on? For this purpose parents should:

1. Create the right religious home atmosphere.
2. Provide companionship and friendship for their children.
3. Look after their supply of the right kind of books.
4. Coöperate definitely and sympathetically with the church school in home work and expression.

(c) Big brother and sister companions. Women are

needed to be big sisters to the girls in the Junior Department. They must be the right kind of big sisters who will, by their own example, show these children how to live, what to wear, how to act at church, at school, and on the street; women who will, and are willing to, take time to have good times with them, thus establishing a basis for true friendship and comradeship. Men are needed who are willing to be the same sort of big brothers to the boys in the Junior Department. The Adult Division should take the initiative in approaching the Children's Division workers with offers of such coöperation.

II. EQUIPMENT

One of the chief reasons why the teachers and workers with children in the church school cannot do good work is because the proper equipment is not provided. The proper equipment for Beginners, Primary, and Junior Departments is not provided because the adults are not interested and have not taken upon themselves the responsibility for seeing that these departments are provided with what is essential. The Children's Division workers need separate rooms, properly lighted and ventilated. They need chairs and carpets and tables. They need Bibles and hymn books, pictures and other furnishings. They realize that they will never get them until the Adult Division recognizes its responsibility to the Children's Department. They look to the Adult Division to develop a consciousness

with regard to this obligation and a conscience in regard to meeting the responsibility.

No one will dispute that it is unreasonable to expect workers with our children to labor under handicaps of inadequate equipment. It is too much like "working for nothing and boarding yourself." Since they are doing it voluntarily the least that can fairly be done is to supply reasonable needs.

The graded lessons were once endangered in a Children's Division because of the "appalling" cost. They were saved by the Division superintendent's demonstrating the cost as averaging sixty-nine cents per pupil, and suggesting that after all perhaps that was too much to spend in one year on a child's religious education.

III. PUBLIC SENTIMENT

Not only should the Adult Division provide trained leadership and equipment for the local school, but it should also create, in the various communities, public sentiment in favor of the religious education of all children. This may be done by assisting the Children's Division workers in the following ways:

(a) By a wide observance of Children's Week. The Children's Week movement has gained momentum, and wherever it is truly observed it arouses wide public interest in the religious education of children. The help of every Christian man and woman in the Adult Division is needed, and the Adult Division should be familiar with its plans and purpose. Not only the

Children's Division workers, but the children themselves are delighted when they know that the fathers and mothers are with them. Ask what the Adult Division can do, back it in material, talk it, pray it, and work it.

(b) By organizing church community parent-teachers' meetings for the purpose of studying the organizations at work in the community for the uplift of childhood. Seek out also the other organizations which contribute to delinquency in childhood. Out of this survey, build a forward-step program which will cover all phases of children's lives. Through this medium the following results may be effected:

1. A wiser, better-trained parenthood, through a study of the conditions under which the life of childhood unfolds.

2. Closer relationship between the home and the church school, that they may coöperate in providing the environment which will result in the children's right attitude toward the Christian religion and right conduct responses to the lessons taught in the church school, day school, and the home.

3. A larger vision of Christian education for both parents and teachers, showing that it includes not only introducing the pupils to God as the heavenly Father and leading them to accept Jesus Christ as Friend, Helper, and Saviour, but also training them to live the Christ life at home, at school, at church, at play.

4. A sense of duty and responsibility for the religious nurture and training of childhood and youth in the entire community.

5. Information with regard to the community environment of childhood, whether it be uplifting or otherwise.

6. Plans for coöperating with all the forces which contribute to the uplift of childhood, such as the National Kindergarten Association, Playground and Recreation Association of America, the Community Motion Picture Bureau, National Congress of Mothers and Parent-Teachers' Associations, and so forth.

(c) By assisting in securing space in county fairs for Children's Division Sunday-school exhibits, and also assisting in gathering the exhibits together. Only adults can accomplish this political task. These county fair exhibits reach a great many people who belong to Sunday schools not doing the best type of work. The effect on such is to stimulate to better efforts. They also reach a great many people who do not yet go to Sunday school.

IV. STATE AND NATIONAL SAFEGUARDS

The Adult Division should keep informed with regard to national and state legislation which touches the lives of children. If any bill is introduced which means added care of childhood and provision for its needs,

that bill should be supported throughout the state by the members of the Adult Division. If a bill which menaces childhood is introduced, that bill should not be supported and the Adult Division ought to be informed.

It is said that some Adult Bible classes die because they have nothing to do but think about themselves. The life of the class becomes dull and monotonous under such a régime. A class would not die such a death if it adopted the program above outlined.

CHAPTER X

Working with the Young People's Division

The Children's Division with its four departments is an evolution from the "Infant Class" of the last century. The Adult class movement was next in the field of divisions. It preceded the emphasis on Intermediate and Senior Departments. Organized classes were popularized among adults before serious consideration was given to the same idea among the teen ages. The writer had one of the earliest organized teen-age class groups before there was a leaflet on the question. In those days he also had an address on behalf of teen life under the title, "The Missing Link." It was a plea for the same interest to be shown in the youth period as had been established for childhood and was then sweeping all before it in the interest of the adult.

Since those days wonderful strides have been made on behalf of youth, resulting in the well-ordered Young People's Division, with its three departments, Intermediate, Senior, and Young People's, the Young People's Department occupying the age period between eighteen and twenty-four so as to coincide as fully as possible with the ages in the Senior Young People's Society, with a view to a more correlated effort between the two.

Childhood is attractive, largely unconscious, willing to be done for. Of necessity it submits, being unable

to undertake alone. Its response and docility makes it easy to work with. It is not difficult to find needed workers to meet the needs among the children.

Youth is different. It is neither child nor adult. It is in between. Adult desires and feelings swell and struggle for recognition. Youth wants to "hold the reins"; to "sit on the end of the pew"; to "decide things." It is altogether conscious of itself and jealous of its importance. The task of adjusting leadership to its half-developed state is a real problem. To find adults who have not wholly forgotten their youth, who are willing to go alongside, who have the needed patience, is the church school's "greatest task." Youth may be vanity, as the wise man says, but vain or otherwise, it exists and passes but once. It is soon gone and with it the opportunity of a lifetime, an opportunity that for that generation will not return, an opportunity that whether used or lost reflects on succeeding generations. When will the Adult Division adequately realize that the youth of its generation belongs to it? It is bone of its bone and flesh of its flesh. Furthermore the same "youth" will rise up to bless its progenitors or will bring down their gray hair in sorrow to the grave. What of all things nameable could adulthood logically be more interested in than its youth?

I. OCCASIONS FOR INTEREST AND SYMPATHY

(a) These are the years of greatest susceptibility to influence. "Everything that comes to the life now has an impelling force that it did not have in childhood.

Life is in a state of unstable equilibrium, and a touch may move it. The influence of one book, of one friend, of one hasty word of criticism or passing word of encouragement may determine the future of a soul."¹

(b) This is the time when the life must meet those unexpected tendencies which through heredity are destined to make or mar many a life.

(c) Imitation assumes the quality of the ideal. Nowhere else in life is the challenge to follow felt so strongly as the challenge made here by an "ideal"—man or woman, worthy or unworthy.

(d) The changes Dame Nature administers in the youth period physically, mentally, and socially are unsurpassed in their critical significance in life by those of any other period.

(e) All the efforts of previous years and departments may be and often are sacrificed here.

II. WHAT THE ADULT DIVISION MAY DO FOR YOUTH

(a) Know it. Youth neither knows nor understands itself. Youth more than welcomes, it worships the adult who understands it. Knowledge always brings sympathy. When there is a strained feeling between adult and youth, it is because the adult does not know, and the youth knows that it does not. As sympathy follows knowledge, so confidence follows sympathy. Where these three links unite the two, all the experience, judgment, and wisdom of the adult is inside the

¹ Lamoreaux, "The Unfolding Life."

circle of youth as an unavoidable influence in its up-building.

(b) Show interest in it. The Adult Division should manifest its interest by selecting a group or committee of just such adults as "remember unto understanding" their own youth period, this committee to be charged with sympathetically backing the efforts of the young people. Let it be clearly kept in mind that the duty is to "back" and not to lead or substitute. Backing implies approval. Approval should imply a fair judgment of projected plans. Adults can back youth:

1. By providing reasonable equipment. The tragedy of youth with a big ambition and a slim or empty purse is touching. This is true both of individual and group. Allowances are inadequate. It is small wonder that they leave school even though it is foolish if avoidable. To them it seems their only solution of grave problems. How nearsighted and tragic this is. In all reasonable ambitions in the church school, youth should have adults financially back of them. When their ambition reaches beyond bounds, they should be shown that though the adults long to do what is desired, the thing is financially impossible.

2. By companionable leadership furnished for special efforts.

(c) Furnish trained leadership. It is a rare church community indeed in which a group of young people cannot name one whom they would like to have as

friend and leader. Such an adult, when thus chosen, will surely respond. Knowing the need to be perpetual, training for the task is the only sensible thing for adults to do. This may be done by either the long- or the short-term class.

The long-term class is a class affording the one seeking training an opportunity to pursue a more complete study of the problems of youth. Such a course would be found in a Community Training School for religious leaders. Any adult already attempting to work with youth should warmly welcome such a chance for growth.

The short-term class, or institute, is an intensive though brief study of boy life and girl life. The two divisions of study are usually undertaken separately, with a possible one-evening combined survey of the two in their interrelationships. This would serve as a stimulant to keep the existing leadership fresh and growing. The provision for such training comes under the Administrative Division. Considering the purpose, the adult should back it up.

(d) Conduct an enlistment campaign to win an adequate supply of reliable leaders for the youth. The folly of waiting until a teacher is needed and then drafting "the line of least resistance," is nowhere else so evident as here. It may be "put over" on the child, but it is likely to be "sat upon" by youth. Imagine an Adult Division winning and consecrating some of its group to be efficient leaders of youth. Would it not be a worthy undertaking? In a large Southern Sunday school the superintendent approached his large men's

class begging for three teachers for classes of their own boys and girls. There was no response until an out-of-state visitor, superintendent of his own school, volunteered to help out his host superintendent.

(e) Develop social relationships. "Come, let us live with our children," yes, and come, let us live with our youth! If to be "lived with" is more important in one case than the other, the more important case is that of youth. The need is greater. The dangers are more vital. It is unfair to make such comparisons. We should live with both. While the needs vary in the two cases, so do the joys. The number of youths who have a single adult confidant, forms a slim minority. Adults do not want to pay the price. They prefer to enjoy themselves with other adults. Such have never felt the rare joy of the confidence of a youth who trusts. The glow of the eyes when youth realizes that the adult is talking with and not to or at him, is a great compensation.

The privilege of opening the way to the inner shrine is holy. What are youth's ambitions, what his doubts, what her problems, what their perplexities? Think of all the things that challenge a youth as he bids farewell to the irresponsibility of childhood and faces the responsibility of adult service. Weigh the choices that must be made by youth. Most of them are once for all.

The splendid "Father and Son" and "Mother and Daughter" banquets which are undertaken in many communities are still so limited. They cannot be overvalued, if properly conducted, but it is the constant

social contact the year round that counts. The lives of some of our leaders in work among young are crowded full with such contacts. The great mass of adults pass by without a single one.

Levi was an orphan living with his uncle. The uncle was harsh and unkind. Levi was tender-hearted. Under existing conditions he felt that "no one cared." Levi did not want to live. One day the minister of the parish was driving by. Seeing Levi hoeing near the road, he drove near the fence, called him over and they talked. It was Levi's first experience. Apparently no one had ever thought him worth it before. If people did, they took it out in thought. A new day, a new world, a new life, all flooded in upon Levi. When I knew him, he was a stalwart, fine-appearing minister, presiding elder of the district in which the minister who had recognized him was also a member. Levi had long since passed in ability the high-water mark of his benefactor's achievement.

On the streets of Toronto, Canada, during the first half of the Great War period, an acquaintance ripened between a working girl and an unknown soldier. Progress was rapid. The attention of the girl's Sunday-school teacher was drawn to the situation. "Would you like to come and have lunch with me at ———— this week some day?" Of course the girl "would be delighted." It was an honor to be recognized in any such way by an adult. Youth's respect is also always an honor. They lunched together. That luncheon terminated the soldier companionship.

The Big Brother and Big Sister Movement will help. As a father, I am jealous of all such privileges with my children, but I would on no account lose out of their lives every contact that any other worthy leader has had. There have been some, no doubt, of which I know nothing. There were few, if any, in my own life. The lives of most youths are practically void of such helpful contacts. Many a boy and girl passes through Sunday school and is never definitely touched by the "real-for-sure" big brother or sister heart. There can be no doubt that there is power enough in the "Big Brother" and "Big Sister" suggestion to transform the youth of any generation. It is a bold challenge to adulthood.

(f) Help them to organize their forces. Young people are proud of organization. It is new. It magnifies them. It challenges them. In addition to their adult leaders, they need the contact with the wider adult field. They can never be children again. Their faces are toward adulthood. Soon they will burst in upon us. Let adulthood go out and meet them beyond the gate. A welcoming committee in the form of an interdivision committee should take care of all plans and methods growing out of common interests.

These are the things—a few—that adults may do for youth. It is not possible or necessary here to detail procedures. All this is available in booklet and leaflet form in the special literature of the separate movements. Persons interested should seek counsel of their denominational, state, or national headquarters.

CHAPTER XI

The Adult Division in Home Contacts

The question of the Adult Division in home contacts is new and important. The aim of this chapter is to show some definite ways in which the home may be reached and improved by the patient influence of interested adults.

To begin with, the majority of adults in the Adult Division represent homes. Some of the homes are ideal. They could be opened to inspection, and little but commendation would be suggested. Many of those prominently represented in Bible classes and church congregations have "a skeleton in the closet." They put on an affable appearance. They do not always sustain it.

It would be hard to find greater contrasts than are represented in "table talk" in different homes, all considered good. In some there is alarmingly much criticism. In others there is none. In some there are sunshine, confidence, and an atmosphere of love. In others, considered equally good, are coldness, lack of confidence, and a matter-of-fact atmosphere. Some mothers are honored, cherished, loved, almost worshiped in the "hives" in which they are "queens." In other places the mother cries herself to sleep. She is just the household slave. Only the inexplicable "mother urge," not understood by her and not appreciated by the

family, keeps her at the task. In some homes harmony and unselfishness obtain among the children. In other homes there is storm and strife. In some is found the evening prayer, after washing and robing, then the bed time story and the good-night kiss. In other homes all these sweetest of life's touches are missing. Well might any Adult Division address itself prayerfully to create a home-refining and home-building influence through every possible contact.

This chapter will not attempt a complete array, but will outline the more familiar:

(a) The constant contact in the homes through the influence of the regular members of the various classes. We are often asked to remember the ninety-nine who behave themselves when so much is said about the criminal. It is likewise impossible to calculate the toning influences of regular class work upon the homes of the community through members of the homes who form these classes and also, through the creation of ideals, upon the home life of the oncoming generations. This is the first, the greatest, and the most general contact, though there is not so much specific work done as should be done through this channel. "Home Life, Its Problems and Possibilities," might be more frequently considered and discussed than it is.

(b) The contact of the Devotional or Evangelistic Committee. Anyone who reads this chapter will have read somewhere of the wonderful transformation of the home in all its phases when the father was led to give

up his selfish, sinful life and become a follower of the Christ. The thrill of the father in his new experience, the joy of the wife and mother, the wonder in the faces of the children, are delightful. The writer has seen twenty-four men in one line before the altar in a church, being received into Church membership on confession of faith as the result of the efforts of one class. Just how much the influence of the pulpit or other factors contributed could not be told. The reaping was done in class and special inquiry meetings at the close of the class session. Almost all of these men were heads of households. It was a worth-while contact.

(c) The contact through the ministry of the Home Department. This contact begins first with the home that is already reached, in such homes as have the shut-in saints, the worn and waiting pilgrims. To such homes the Home Department brings joy and assurance and a sense of "still belonging." But many neglected, and neglecting homes are also reached by this ministry. In a village home lived a family which was the sorrow of the community. No one wanted to be seen entering that home. Few would talk to any member of the family. A Home Department visitor in passing one day engaged the man of the home in conversation over the yard fence. He became interested and agreed to join. The result was an entire change in the whole household.

The ramifications of the influence of the Home Department are simply wonderful. Its power over motherhood, its indirect influence on the children, its influence

through good reading, social gatherings and their outcome, all are more than ordinary contacts.

(d) The contact through the Children's Division. At the close of a convention session a little woman came to ask help of the speaker. She was the teacher of a class of nine Junior boys. Her difficulty was the irregularity in the attendance of her class. Questions brought out the fact that not one parent in the eighteen ever attended Sunday school or was particularly interested in the Church. The little woman herself was a wife, a mother, and a home maker. The only solution of her problem was to put eighteen men after the nine fathers to bring them into the men's class, and eighteen women after the nine mothers. There is little hope that the workers in the Children's Division can effect permanent results with the children until the Adult Division works a miracle with the parents. This is a brand-new contact not yet tried.

Certain neighbors lived near together. In one home, the couple were "alone again." They were grandparents. In the other home, the parents were young and the children, two boys, were small. The latter parents had but one rule: "Whip for everything and shut the boys in the bathroom to cry it out." It was more than annoying to the other family, but how could they interfere? Being good Christian people and tactful, they sought articles and chapters in books on the question of the child, the home, and problems of training. These were diplomatically introduced and later talked about. The younger parents simply did

not know. They readily absorbed. The change was both gratifying and noticeable. This is a valuable contact of the "knowing" with the "unknowing."

(e) The contact through befriending the unfortunate. A home thus restored in the hour of misfortune is generally ready for the touch of "grace." They see Jesus in the life of the benefactors. In a former chapter suggestion is made as to sustaining the cornered victim, the class backing him with legal advice if necessary. Sometimes just the backing of the class will be sufficient to head off the oppressor. Such a contact with a home will open the hearts of the entire household to an appeal for better living.

In one Junior Department of eighty-five children, seventeen prayed (on paper) prayers in substance as follows: "O God, help my father to love my mother like he used to so I can go and live with baby sister again." It is not unusual for a judge of a Domestic Relations Court to persuade a couple seeking divorce to refrain and to settle it by "courting" out of court. One rarely reads of these cases without wondering what might not be done by a tactful approach of one who had the Christ ideal and Christ love in his heart. The judge may plead the legal side, and sometimes the religious, but the messenger of the Bible class may come with the disinterested purpose of lifting the unfortunate couple out of that selfishness which always wrecks. Why may not organized classes be on the lookout for such opportunities? Think what it means to rescue not an individual but a home!

(f) The contact through church parent-teachers' institutes and parent-problem classes. This is the most definite and fully organized contact, but it is not necessarily the most powerful.

(g) The contact through the community. Banishing the saloon has saved many a home. It has turned poverty and struggle into comfort. In many homes the strength of character and skill is not adequate to the task of piloting young life through the growing period. Positive influences through community life may save the day. These may be in safeguards against evil influences. They may also take the form of constructive forces: story hours, community supervised play, and the like.

(h) The contact through the family altar. This, of course, should be remembered wherever an opportunity is afforded to stress it. It is enough to say that in one campaign effort, one county in a strong eastern state, through its Adult Division officers, succeeded during one year in reviving or initiating 119 family altars. What has been done can be repeated.

(i) The contact through the influence of good reading. Before the days of popular public libraries, efforts were made to maintain local Sunday-school libraries. To their value many of the middle-aged people of to-day can testify. The wiser policy of the present is to put the combined force of the community into the public library and diligently attend to its proper supervision. The presence of good books in a Sunday-school library cannot safeguard if unfit books are to be had in the

public library. Wholesome books on home life, parent problems, child study, and other themes, also popular reading books, may be introduced and popularized. Make them the talk of the community through Adult classes.

Appendix

A Page of Helpful Books

Methods

RELIGIOUS EDUCATION IN THE FAMILY. COPE.
ADULTS IN THE SUNDAY SCHOOL. BOVARD.
ADULT CLASS STUDY. WOODS.
THE IDEAL ADULT CLASS. WELLS.
THE ADULT CLASS. PEARCE.
THE ADULT WORKER AND HIS WORK. BARCLAY.
INDIVIDUAL WORK FOR INDIVIDUALS. TRUMBULL.
WINNING MEN ONE BY ONE. WOOD.
TWICE BORN MEN. BEGBIE.
RELIGION IN THE SCHOOL AND HOME. SNEATH,
HODGES AND TWEEDY.
FISHIN' FOR MEN. TIMOTHY STANDBY.
THE HOME DEPARTMENT. KARNELL.
THE HOME DEPARTMENT OF TODAY. STEBBINS.
BEING A BOY. WARNER.

Biography

GREAT MEN OF THE CHRISTIAN CHURCH. WALKER.
EMINENT MISSIONARY WOMEN. GRACEY.
DRUMMOND'S LIFE. SMITH.
MALTBIE D. BABCOCK. ROBINSON.
ROOSEVELT'S LETTERS TO HIS CHILDREN.
A MAN FOR THE AGES. BACHELLER.

Social

THE CHURCH A COMMUNITY FORCE. TIPPY.
THE SOCIAL CREED OF OUR CHURCHES. WARD.
THE SOCIAL ASPECTS OF FOREIGN MISSIONS. FAUNCE.
THE CALL OF THE WORLD. DOUGHTY.
OUTLINES FOR SOCIAL RECONSTRUCTION. STRAYER.
A SOCIAL THEORY OF RELIGIOUS EDUCATION. COE.
A THEOLOGY FOR THE SOCIAL GOSPEL. RAUSCHEN-
BUSCH.
THE WORLD CHRISTIAN. FLEMING.
WORLD FACTS AND AMERICA'S RESPONSIBILITY.
BROOKS.

For Parents' Problem Classes

PARENTHOOD AND CHILD NURTURE. EDNA DEAN
BAKER.
MOTHERS' PROBLEMS. HARRIET B. CLARK.
PARENTS AND THE CHILDREN. MOXCEY.
ON THE TRAINING OF PARENTS. ABBOTT.

THE DAWN OF RELIGION IN THE MIND OF THE CHILD. MUMFORD.
FUNDAMENTALS OF CHILD STUDY. KIRKPATRICK.
THE MOTHER TEACHER. ANNA F. BETTS.
CHRISTIAN NURTURE. BUSHNELL.

**Courses for Adults Published by the Presbyterian Board
of Publication**

(In each course there is a booklet for the student and a booklet for the teacher.)

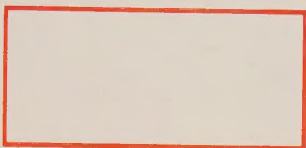
- MEETING THE MASTER. By OZORA S. DAVIS, D.D. Thirteen studies in Christ's methods of dealing with men and women with whom he came in intimate touch.
- THE CHRISTIAN ACCORDING TO PAUL. By JOHN T. FARIS, D.D. Thirteen lessons based on Paul's teachings about the great essentials of the Christian life.
- THE MANY-SIDED DAVID. By PHILIP E. HOWARD. Thirteen lessons.
- PSALMS OF THE SOCIAL LIFE. By CLELAND B. McAFEE, D.D. Thirteen studies in the Psalms. A course for these days of world reconstruction.
- CHRISTIAN STEWARDSHIP. By DAVID McCONAUGHY. Thirteen studies.
- THE CHRISTIAN HOME. By a Veteran Pastor. Thirteen lessons addressed "to all who want to see their own or others' home life made radiant with the Spirit of the Master."
- THE PROPHET AMOS. Five lessons by HAROLD McAFEE ROBINSON, D.D., and eight lessons by CLELAND B. McAFEE, D.D.
- ELEMENTS OF PERSONAL CHRISTIANITY. By GEORGE N. LUCCOCK, D.D. Thirteen lessons. The first of a series of four books providing a year's study, if the chapters are taken up week by week, upon the general theme of Christianity in Action.
- CHARACTERISTICS OF THE CHRISTIAN'S LIFE. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.
- THE CHRISTIAN IN SOCIAL RELATIONSHIPS. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.
- THE CHRISTIAN IN DAILY LIVING. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.
- THE MESSAGE OF DEUTERONOMY. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.
- THE MESSAGE OF THE EPISTLE TO THE GALATIANS. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.
- BEACON LIGHTS OF CHRISTIAN SERVICE IN FOREIGN LANDS. By GEORGE N. LUCCOCK, D.D. Thirteen lessons.

[illegible]

5/19

2/20

DATE DUE



263 12

H-

BV 1550 .H2563 1922

Halpenny, Edmund Wesley,
1872-

The adult division in the
church school

United Theological Seminary Library

MAIN
BV1550.H2563 1922
Halpenny, Edm The adult division in the



3 0645 0006 7946 0